The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

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THIS SUMMER

THERE is still meeting in Geneva, with occasional breaks, the almost permanent conference of Western and Russian scientists and diplomatists upon inspection and control, and eventual abolition, of nuclear explosions. It receives no publicity. It probably wants none. Occasionally there are hopeful reports, and then the usual news of disagreement and suspicion. But the conference carries on. Presumably it could have broken up long ago. The fact that it still persists with no foreseeable end to its consultations is an indication of the continuous negotiations, in one form or another that must now be taking place between the East and the West. Quite outside the United Nations there must now be in existence a whole structure of recognised communication and consultation.

It is easy to miss all this under the impact of the dramatic conflicts that receive the headlines. Day to day approach by comparatively unknown people is hardly news. But it may be more important in the long run. The dramatic conflicts are real and obvious enough, but equally the new forms of communication if compared with none at all at Stalin's time, are obvious enough if not particularly dramatic. It can be said that a new kind of international order as between Russia and the West is being created.

And presumably Mr. Macmillan had something like this in mind when he referred to the desirability of a whole series of summit conferences to thrash out one by one the subjects of division. The whole trend at the moment, in spite of everything to the contrary, is towards strengthening and humanising the possible contacts between Russia and the West. It would be reasonable to say that a start has been made with this trend in mind. There is of course the basic conflicts. There is the routine hate and misrepresentation of the broadcasts. But it is far easier to point to these than to define where real communication is taking place—as it is always easier to point to what is obviously evil than to find out the good.

If a summit conference takes place this summer then perhaps a really dramatic turn may occur in post war history. Mankind may really be engaged upon permanent peace.

New Forces

Behind such a meeting, and others that could take place, there are two forces, rarely mentioned, that must influence events. And within the circumstances they are new forces.

The first is that for the first time in history it is certain that there is no such thing as victory in modern major war. Until the annihilating power of nuclear explosions was discovered it was always possible to suppose that victory could be obtained. This supposition no longer exists; it can no longer be even a temptation for power. Whatever may be the conflicts between the great nations, it is more obvious than ever that war on a major scale is no possible solution for them.

The era of war as an instrument of policy, or as a megalomaniac dream of world power has vanished. And this is as certainly true for those who have to think in terms of war as for those who are opposed to it absolutely. Apart from every other consideration those who are responsible for preparing for war cannot escape from the knowledge that every large armed force is now at the receiving end of nuclear weapons, and that makes nonsense of what used to be regarded as warfare.

All this, in the form in which it is now known, is new. And the implications of it enter into the relations between states capable of carrying out major war. No victory, only defeat for all, must be a considerable thought in the minds of the statesmen and soldiers.

Irrational Beliefs

There is another new force. Men today, as they ever were, are driven by irrational powers. No one can possibly know why a Russian must consider himself aligned against an American, or vice-versa. Or no one can know why masses of men dream of some world conquest in one form or another. Everybody is in it. Everybody is passionately this, that, or the other thing as a national; and masses of people, almost unknown to themselves, are moved by the idea of converting somebody else to their beliefs. Perhaps no greater scourge has been laid upon the human race than this particular idea of persuading or forcing other people to think alike upon some simple belief.

But that this is wrong, that the human race can live together in complete amity and tolerance, is a force that is now present among the irrational powers. In every country this new force is gathering strength. Against every demand for conformity there is now an opposition of non-conformity. It is powerful, it is still incoherent, as a faith of this kind is partially bound to be, but that it exists, and is influencing events is certain. Beating through the irrational forces that seem to control men there is another force that had best be called faith. It affirms quite simply that men must live and not die.

In the long run it is probably upon this faith that the future must depend. That it is hidden, that it must be sought for, is no argument against its existence.

HIBBERT HOUSES

By R. D. Noble

I AM a serving officer and although I was brought up in the Church of England my personal religious views have led me to Unitarianism, thus on coming to Cyprus I made it my business to contact what I knew to be the Services Welfare organisation of the Unitarian Churches—Hibbert Houses.

Having maintained a frequent contact with the organisation and become increasingly acquainted with its work, I have felt repeatedly that not enough was known either of that work, or the story of the organisation which lies behind it. How it was founded at the turn of the years 1940 and '41, on the suggestion of certain trustees of the Hibbert Trust; how the Reverend G. J. Sparham and another Unitarian Minister, the Reverend Walter Bone, sailed for Egypt in one of the great troop convoys of that period: how as an outcome of this first venture through eighteen years a total of eighteen Hibbert Houses have been opened and closed (as troops have moved) in Egypt, Palestine, Syria, Libya and Cyprus, on the most modest of means and, apart from that, by sheer hard work; is I feel a story to be told and re-told. I should like to suggest that a further book be written in addition to the one compiled some years ago by Mr. R. H. Mottram, to do this. Unitarianism has no need to be ashamed of its Services Welfare effort.

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The present work of the organisation lies in Cyprus, and is operated through two centres. Both are at Nicosia. One is at the Royal Air Force Station and the other at 188 Radar and Searchlight Battery, Royal Artillery. They are still under the direction of the Reverend G. J. Sparham, M.B.E., who received a Mention in Despatches for his welfare work in a recent Honours List, assisted by Miss E. V. Abel, M.B.E., who joined the Hibbert Houses organisation at the very beginning in Cairo and who has just been awarded her M.B.E. for her work with Hibbert Houses over the past eighteen years and especially during the emergency, at Nicosia. Apart from leave or duty neither Mr. Sparham nor Miss Abel have returned to England since 1941.

At 188 Radar and Searchlight Battery the Hibbert House consists of a single building containing a canteen and a small bookshop. At Royal Air Force Nicosia it is in two buildings one of which comprises a canteen, a reading room and a kiosk for books, newspapers, etc., whilst the other consists of a bookshop and a Chapel. The canteen is exceedingly well patronised by the troops and the bookshop, which also sells gifts and toys, is equally popular with all ranks and Service families. In fact during the emergency when travel into Nicosia was restricted if not forbidden the canteen was the only place of recreation other than the N.A.A.F.I. available to the troops at Nicosia, and the bookshop became a "general store" for the station.

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Just before Christmas when the troops, unable to do their Christmas shopping in Nicosia, were flocking into Hibbert House a ban was put on the employment of Greek Cypriot labour on Royal Air Force bases. Thus literally in one night the scanty staff of the Royal Air Force Hibbert House was cut by over half. So that it could continue to serve the troops, Mr. Sparham and Miss Abel put in a phenomenal amount of work. For not only had the canteen and bookshop at Royal Air Force Nicosia to be maintained, but new workers had to be found for them and new drivers for the two mobile canteens and for the mobile bookstalls that are operated by Hibbert Houses to serve surrounding Army units. Also as all British Service newspapers coming into the island, except those handled by the Army Newspaper Unit, are handled and cleared through customs by Hibbert Houses, Mr. Sparham had to be at the Airport, sometimes in the early hours of the morning, to collect these papers from the plane and have them distributed to the various other C.V.W.W. organisations far and near.

The Hibbert Houses organisation works as a part of the "Council of Voluntary Welfare Work", of which it is a member body. The Council co-ordinates the work of all the Voluntary Welfare organisations serving the troops. Mr. Sparham is the Deputy Chairman of the Cyprus C.V.W.W. committee, whilst Professor Stratton of Gonville and Caius College, Cambridge, gives Hibbert Houses direct representation on the Council in England.

I came to Cyprus a year ago with the security forces and have seen the facilities provided by the "Houses". I have also seen some of the work that makes these facilities possible. The troops, I know, think highly of them. During the emergency, my own men, based sixty miles away, occasionally had to escort a convoy to Nicosia. Immediately on arrival at Royal Air Force Nicosia they invariably disappeared into Hibbert House.

What of the future of Hibbert Houses?

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Hibbert Houses are as I have implied an offspring of the Hibbert Trust and I am glad to learn that it has been resolved by their committee that the organisation should continue, although the exact form in which it is to do so has not yet been made clear. It is certain, however, that whilst a need for Voluntary Welfare Societies exists amongst the troops stationed in the Middle East, or elsewhere, Hibbert Houses "ought to be there". I understand that a suggestion has been put forward that a Hibbert House in the form of a youth centre might be established in the U.K. I wish it well. It is my hope that whatever future form the "Houses" may take, Unitarian generosity will allow them to continue to serve those that need them, wherever that may be.

FROM MY JOURNAL

By Simplicitas

I THOUGHT we were in for a mid-night session of the church committee tonight. It had been proposed that we should select what one might call a theme hymn, one that we could sing before our meetings, as the Women's Institutes sing "Jerusalem". An hour went by, and as one might have expected, fourteen Unitarians meant fourteen hymns. When the time for the last bus up to the stops drew near, our dear Miss Y. delivered us. "Why not leave it to Mr. S?" she said. "We ought to leave religious things like that to him." The meeting agreed unanimously. So even in our free religious circles there sometimes arises spontaneously the need for authority in religion!

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I asked Mrs. H how her twelve-year-old boy was getting on at Grammar School. "He's going on the science side", she said, "because that's were the money is, these days". Alas, Mrs. H., daughter and grand-daughter of those whose motto was "Service not Self!" Alas that you should tempt your son to betray the mysteries of Truth for thirty pieces of silver! Actually, Donald confided to me the other day in Sunday School that he intends to train as a doctor and work for the United Nations Organisation in some plague-ridden spot.

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John Earnest, our young minister at Stopfordon told me he has been having a few words with his Sunday School committee about the nature and function of Sunday School outings. Last year, being his first, he was wise enough to accompany them on their usual visit to a tract of tired parkland much provided with round-abouts and swings and slot machines. This year he wants to take them somewhere nearer to the loveliness of the Life Divine, and suggested either a hamlet where a wild river races through woodland, or for another couple of shillings a head, to a rocky bay on the coast. He is still doing battle for the true function of a Sunday School, to lead the young in the ways of God, and to shew them the wonders of His works. Unhappily his opponents are not the children, but their mothers who have come to consider this their annual spree, although he has a Women's outing as well. I wish he could manage to

send the mothers off to their amusements, and that he and his staff spend their day alone with the children in God's natural loveliness.

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In the vestry tonight, Y. our secretary, was tut-tutting as he entered up the rather small attendance figures for this evening's service. "The trouble with us, Mr. S.," he said, "is that we have too many Sunday do-Gooders". I inquired what this strange creature might be. "Well, there's Miss Z.," he replied, "always missing because she's singing solos at every Chapel in the town, and some beyond!" Then there's young T. Ever since he answered the appeal for a scoutmaster to save the troop at the Congregationals from disbanding, he's had to go to service down there to be with his lads. Mrs. X., now, we shan't see her for a bit, now she's taking duty for the Baptist organist until his broken leg is mended. I could see Y. mentally checking up the Chapel pews. "And Mr. V.," he added. "Since he heard of the Toc H visiting scheme up at the Old People's Home, he's there every Sunday evening helping with the singing." He shut the register with a bang. "All good work, Mr. S. We're proud of them! But it doesn't help our numbers." A gleam came in his eye. "How about your going round, Mr. S. and appealing for Sunday Do-Gooders to come and do their bit by worshipping here?" He stumped off to see to the furnace with a chuckle, for he well knows how you have to be born a Unitarian in Redville to have courage to worship with us.

MR. PEPYS AT THE GENERAL ASSEMBLY

APRIL 6th (Budget Day)—This year we do hold our Assemblie at Leeds, which in a sense do complete a full circle for me, seeing that I did first write my diary for our Newssheete now 39 years gone, when the National Conference did meet here and it was writ each year up to this day. Train to Leeds on a cold grey morning, with little sign of spring in fields and trees. First to the Queene's Inne, where I do lodge and presently to the chapell of Mill Hill, hard by, for our Service. This chapell, one of the first to be builded by our forefathers in the Gothique manner, a mighty fine church where I do note again the marble paving of the Quire, which I was bidden to design some years back.

A great congregation, even to filling of the ailes and all the singing very loud and heartie, as is the boast of all Yorkshire men.

The service taken by young parson Bonner, who hath a fine voice and well heard methinks from ministering in the great Gothique chapell of Gorton. Presently an anthem by the quire and an Offering taken (£38) and so to the sermon, a long and eloquent discourse by parson Waddington, who do claim the tide of public thought to be in our favour, and we must make use of it.

So after a hymn and the Blessing, we home to a bit of supper and so to bed in much content.

April 8th.—Upp and to the Hall of the Oxford Place Chapel, which the congregation do let us use for our Meetings: a great presse of parsons and delegates, so that the hall do hardly contain us for our meeting of Businesse, where first our thanks given with much acclaim to the President, Mr. Chuter Ede, for his zeal in visiting so many of our churches, for the encouraging of their members, and this despite his duties as a great Parliament man. This done, we to elect for the new president parson A. W. Vallance of Altrincham, who hath already done much service for our churches and will now do even more.

He, being elected with much acclaim do straightway give his Address wherein he do urge us to take the opportunitie which do open before us and did somewhat regret that his address should come at the start of his year and not at the close, when he could speak of all his experience of the year, as was formerly the custom.

He done, we do elect for Vice-President Mr. Arthur Blake, of a famous family of the West, who will anon become our President.

Next to Mr. Secretary Kielty to present the Report on the Assembly and I to expound the Accounts, which do show a moderate excess of spendinge, as I do hold to be proper in such a case.

Much lively discussion on the Report and questions put to the Chairmen of Committees, who do come up to the platform for this purpose.

The Report being agreed, a special vote of thanks proposed for my service in the Treasurershippe, which I do resign this day after twenty year of office, and parson Carter of Cambridge do speak to it with high appreciation and the Assembly do offer me its Honorary Membership, which is the highest compliment it can pay to one of its members, and I do accept it with much gratitude.

After this, some more votes of thanks for services connected with the meetings and all brought to an end in good time, so that we can have a stop for our dinners.

Presently coming back to the meeting, did miss the report on Essex Hall, which Mr. Martineau do give us, and do find much debate and amendings of sundry votes from the Council on ministers and stipends. This last till the time for closing the meeting, but not being well placed for hearing, I do find it hard to know what was decided in the end.

This night a stop of all discourses and we to the Civic Hall, where received by the She-Lord Mayor. This a mighty fine building in the classique manner, where entertainment and talke among friends, with a goodly spread of tee and cakes and pasties; and anon our hostess to give a welcome to our Assemblie, to which the President do fitly respond. So home to bed in good time.

April 9th.—To Mill Hill Chapell, for the service of the Lord's Supper which well and devoutly conducted by parson Basil Short of Ullet Road Church, Liverpool. A good congregation, which methinks do much value this service as a respite from meetings and debates. Presently over to the Priestley Hall for the Essex Hall Lecture, given by parson Rhodes, who did formely edit a church News-sheete but is now secretary of the Society of Modern Churchmen. He do give us an excellent discourse on "Mass communications and the spirit of Man", showing how the devices of science do affect our religious thought. Very closely argued, and shall take pleasure to read it at greater leisure in the booke of it which we may have as we do out.

This afternoon, we do disperse to our several meetings—parsons, She-Leaguers and Lay preachers, and do anon come together again for the Meeting of the Townsfolke, where to preside the learned Dr. Kipling of Hull who do admonish us that we shall listen to three young speakers, a parson, and a son and daughter of the Manse, to tell us how our Unitarian faith do face the future. First Mr. Martin Davies, next Miss Eileen Kielty, daughter of our Secretary, and last parson Downing of Dean Row and Styal. Very good discourse, but again the Hall cannot well contain the presse of hearers.

April 10th.—Upp and to the Priestley Hall for a meeting on Social Service. Did preside parson Whiteman, who do call on parson Peacock to give out the matter of discourse, namely, what the churches are doing and may do as communities in social work in their neighbourhoods. After him, much lively questioning and discussion until after an hour there must be a stop for the President to offer our thanks to all those who did plan and order the meetings with such excellent effect. And last come the Closing Address, and parson Marles Thomas

being held at home by illnesse, his place very well filled by parson Dudley Richards, who did give a fine disouse in its place. So we do part to return to our homes and churches, much heartened and encouraged by these days of discourses and meeting with friends and feeling much gratitude to our hosts of Leeds for their good entertainment of us.

THE ESSEX HALL LECTURE

Problems of Mass Society

IN this year's Essex Hall Lecture*, the Rev. C. O. Rhodes, Director and Secretary of the Modern Churchman's Union, has some interesting things to say on the growth, in our "admass" society, of the great media of mass communication—advertising, the popular press, comics, radio, films and television. He analyses the characteristics of this new contemporary phenomenon, and mentions some of the problems which it has created. He instances the very real possibility of an increasing and fundamental conflict between the church and the educational system on the one hand, and mass communications on the other. The fact that relations are reasonably good at the moment he describes as the handshake before the big fight. He also asks us to take note of the fact that mass communications, with its completely new set of archetypal symbols, has taken the place traditionally occupied by religion.

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But Mr. Rhodes is neither an alarmist nor a prophet of woe, and one cannot help feeling that he is perhaps a little too complacent. He dismisses as unfounded many of the current criticisms of mass communication, and has some surprisingly kind things to say about advertising. He does not mention at all the advertising on Independent Television. It is perhaps a little surprising that while there is plenty of discussion nowadays on the content of the commercial programmes, and the correct position for the advertisement breaks, very little is said about the advertisements themselves.

It is very difficult to believe that these endless "commercials" with their constant repetition of inane "jingles" and ridiculous use of meaningless superlatives, do not have a bad effect on viewers—unless it is assumed that the latter soon become immune to the commercials. The profits of the television companies, however, do not suggest that the business interests of the country feel that it is a waste of time to advertise on television. While it may be true that advertising has done much to create our present high standard of living, it could also be argued that advertising is largely responsible for that greed and discontent which constitute one of the most unlovely features of contemporary society.

Another disturbing feature of mass communication which Mr. Rhodes does not mention, is the extreme suggestiveness and utter tastelessness of many of the lyrics of present day dance-music. It is rather ironic to reflect that this sort of thing is allowed to continue unhampered, while serious discussions of sex problems are banned, lest they give offence.

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Mr. Rhodes is perfectly right, of course, when he says that we cannot expect mass communication to become the vehicle of a true religious revival. But he is surely a little optimistic when he suggests that mass communication has liberalised traditional religion to some extent. It may be true to say that the atonement is rarely mentioned in broadcast *sermons*. But many religious *programmes* on radio and television—especially the more popular ones—consist of nothing more than endless variations on the crudest of evangelical themes. One also feels that Mr. Rhodes' final conclusion—that mass communication is in essence but one aspect of an entire civilisation, and that it is the civilisation rather than the system of communication which needs to be transformed—is a little too facile. One agrees, of course. But how is the transformation to be effected? But perhaps Mr. Rhodes' purpose was merely to set us thinking and talking. In this, he has admirably succeeded—particularly as the lecture includes a competent and detailed book-list for background reading.

A. J. L.

**Mass Communications and the Spirit of Man*—Lindsey Press, 2s.

THE MINISTERS' MEETING

"IS a separate Unitarian denomination needed still?" That was the question addressed by Mr. Basil Viney to his fellow ministers when they met at Leeds. He instanced how on the continent of Europe, in countries like Holland, Switzerland, and France there were ministers with Unitarian views serving with trinitarians and fundamentalists without any difficulty arising. In our own country men with theological outlook sympathetic to Unitarianism like Inge and Barnes had served within the Church of England. Within the Free Churches there had been men like Frank Lenwood who had not attempted to hide their Unitarian theology and there were Liberal minded Congregationalists in bodies like the Union of Modern Free Churchmen.

The situation was not new. Something of this had existed in the 19th century and it had occasioned the hope that those of Liberal theology would be drawn together in one fellowship. Evidence seemed to suggest though that there was a natural tendency for groups to segregate according to their theology. Martineau's dream of a Free Christian church uniting all liberals was only a dream. Mr. Viney's concern was to discover why the growth of Unitarianism, which seemed sure towards the end of the 19th century, following the impact of Darwinism, had not been sustained. Why in the present century there had been a period of stagnation? Why had Unitarianism lost its permeating influence? He wondered whether the fact that there had been a tendency in their ranks to ignore the concern about life after death and spiritual healing was responsible for our failure to grow? When people left orthodox religion today they did not come to us as happened so often in the 19th century. Instead, they went either to one of the healing cults, to spiritualism, or to Christian science. Ought Unitarians to think more about these matters?

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Other factors which possibly accounted for our stationary position in recent years was our seeming disinterest in wider issues, in international and social problems. It was, he felt, a matter for comment that this year's agenda for the business meeting had no resolutions on public issues. Surely, we had something to say not only on the vital issues of the day but also on some of the smaller issues, such as anti-vivisection. Was it not a matter for reproach that often we seemed to suggest to others that we were a people very much wrapped up in matters of our own concern?

The 19th century saw the break in Unitarianism from the scriptural position taken up by Belsham and others to the emphasis on reason and conscience of the Martineau. Mr. Viney saw the distinctive role of Unitarians in this latter half of the 20th century as heralds of the world faith. This did not mean he wanted to abandon the name Christian.

He held that the faith of Jesus was nearer to Unitarianism than it was to orthodox Christianity. It was his hope always that the family prayer of Christians might become the prayer of men of all religions. But he further saw the need for Unitarianism today because he felt it was vital to have a definitely theistic church standing up definitely against the crippling dogmas of orthodoxy and the insufficiency of agnosticism. Unitarianism was needed as a bulwark against a resurgence of orthodoxy on the one hand and a growth towards materialism and mere rationalism on the other.

Mr. Viney's address was followed by questions and comment from a number of ministers. Rev. P. S. Whitehouse presided.

SUNDAY SCHOOL ASSOCIATION

ANNUAL MEETING

THE highlight of the annual meeting of the Sunday School Association is the address by the new President. At Mill Hill Chapel, Leeds, on April 7th, Mrs. Hannah Thrasher, the retiring President, installed the Rev. Joyce Hazlehurst, minister at Horwich, as her successor. Miss Hazlehurst took as her theme the problem of our churches without youth.

It is a sad fact, she said, that many of our churches are without a Sunday School or youth organisation. According to the 1958 Year Book, out of 245 congregations in England, only 156 have Sunday Schools ; fewer still have youth organisations.

This should be considered a problem for two reasons. First, a church without young people is not a true family. Jesus taught his disciples from " the child in the midst " and he did not look upon this child as a future church trustee. He wanted him there as a child. It was the disciples who could not be bothered with his children, reflecting the attitude of those who say, " we are the church of the mature mind ". Secondly, the Unitarian religion, encouraging mutual trust, individual freedom and democratic leadership, is ideally suited to young people, according to modern educational theory. There is no authoritarianism, no learning of " the creeds that mar Thy name ", no heavy indoctrination. It is therefore a grave problem when young people stay away from churches which preach a religion especially suited to their needs.

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To understand why this bad situation has arisen, research is needed ; in its absence, one can only guess. There is, for example, a lack of self-confidence among adults. For the past twenty years the specialised nature of youth work has been so much stressed that many adults feel unfitted for it. It is not fair to expect every minister to do youth work ; but if he cannot do the work himself, he should find somebody who can. An added difficulty is the sudden self-awareness of adolescence, which turns biddable, affectionate children into detached, self-sufficient teenagers, of whom some adults are nervous.

It must be admitted also that a church which is a group of contemporaries often runs more smoothly than one of mixed ages. Older people say of the young, " They have not been through our unemployment and poverty and war. They don't know what we know ". (Can the young help this ?) It is instinctive for people who have had the same experiences to band together against new-comers. In a church this instinct is to be resisted. A church which has no young people may be quieter, tidier and smoother-running, but it misses something very precious.

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To do Unitarian adults justice, however, most of them desire earnestly to have young people in their midst, and, once there, find them a tremendous asset. It is the privilege of the Religious Education and Youth Department to help churches to attract young people. Much has been done already by the Department to train the young people themselves ; this year a course for adult youth advisers is being planned, among other projects.

Much can be done to solve this problem if the desire to solve it is truly present. Adults should not worry unduly over " the right approach " to young people. As a novelist has written, " The right approach to all our fellow-creatures is just to love them ". Love and sincerity can bridge even the widest gulf.

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The new Committee of the Association usually meets in May or June. The treasurer, Miss Leonie Hosegood, of Croydon, thought that it would be helpful if, by the time of this meeting, we had some idea of the income we should have at our disposal, so that we could budget accordingly. She therefore pleaded for the payment of subscriptions as early in the year as possible. Miss Hosegood further pointed out that our income would be considerably increased if more subscribers paid under the covenant system.

The following were appointed as officers and committee-members of the Association for the year 1958-9 :—

President : The Rev. Joyce Hazlehurst (Horwich). President-elect : Mr. Alex Rogers (Bank St., Bury). Retiring President : Mrs. Hannah Thrasher (Gorton, Manchester). Treasurer : Miss Leonie Hosegood (Croydon).

Committee : The Rev. C. H. Bartlett (Stalybridge) ; Mr. Ivan Knowlson (Essex Church, London) ; Mr. J. A. Ratcliffe (Stalybridge) ; the Rev. J. Harry Smith (Gee Cross, Hyde) ; Mr. John Wilson (Stamford Street, London) ; and the Rev. Sydney H. Knight (Stand), the representative of the Northern Sunday School Federation.

The secretary, the Rev. Dudley Richards, drew attention to the statement in the annual report that the minimum subscription to the Association had stood at 5/- since 1882 at least. Even now, some of our schools and churches were not subscribing this modest sum. Our income was increasing, but we needed more support in order to do our work properly. Schools could help to make the work of the Association better known by applying for free copies of the annual report for distribution to their teachers.

Miss Hazlehurst announced that, so far as her diary permitted, she would be happy to accept invitations from churches, schools and district associations for meetings connected with Sunday School and youth work, preferably on weeknights and Saturdays.

Miscellaneous

WHEN IN THE LAKE DISTRICT don't forget to pay a visit to the Kendal Unitarian Coffee Club. Every Saturday morning at the Chapel in the Market Place. Sunday service 6.30.

THE BRITISH AND FOREIGN BIBLE SOCIETY

ANNUAL MEETING

in the

WESTMINSTER CENTRAL HALL

on

WEDNESDAY, 6th MAY, 1959

at 11 a.m.

Chairman :

THE LORD BISHOP OF CHELMSFORD

Speakers :

THE RT. REV. OTTO DIBELIUS, D.D.
(Bishop of Berlin and Brandenburg)

THE REV. DR. N. J. COCKBURN
will present the Annual Report

THE REV. JOHN T. WATSON
(Assistant General Secretary)

Admission Free *For Tickets apply to :*

146 QUEEN VICTORIA STREET, LONDON, E.C.4

THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 1st, 1959, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, London, W.11.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE ASSEMBLY MEETINGS

Sir: Mr. T. H. Jones (*The Inquirer*, 18th April) makes statements and uses words that, in their personal context and with their unavoidable personal implications, cannot properly and adequately be answered, with all due respect to you sir, through the quite inappropriate medium of your correspondence column; but he labours a not uncommon but entirely false assumption that should be corrected forthwith, and dare one hope, for all time.

The preacher of the General Assembly Anniversary sermon has a completely free hand, not only to nominate his "Supporter", but also to collaborate with him in constructing any order or disorder of service they may choose. Nobody attempts to direct, control or even suggest what they may design or do or say, or to censor the results of their joint labours. If we had so wished, my Supporter and I could have constructed a no less traditional "hymn-sandwich", with material drawn from any source.

The responsibility is entirely ours and we will answer for it as necessary.—Yours, Wilfred Waddington (*London*).

Sir: In company with your correspondent, Mr. T. H. Jones, I also found little inspiration in the G.A. Service at Mill Hill which was certainly "rigidly traditional, almost orthodox". I am not criticising either the sermon or the conductor of the service, which revealed both dignity and clarity of utterance but, as our movement contains so many viewpoints, cannot we have, on occasion, a service with a universalist emphasis, including a non-Biblical reading?

Also I beg to register a protest against the action of the President, at the Business Meeting, in allowing Mr. Chuter Ede to "talk out" the only resolution on public affairs when he had already warned the Assembly that owing to the lateness of the hour there could be no discussion. Surely, in a democratic gathering, such a ruling must apply to everyone—even to an ex-President, who, incidentally, was so meticulous about such matters when in the chair a year ago. Then, to the astonishment of all present, Ministers and delegates were informed that there was no time to take a vote although the fault lay with the President in allowing one person to use up the precious time by flouting his ruling. I am amazed that a conference of Unitarians accepted it so calmly.

Believe me, I yield to no one in my respect and admiration for the sterling qualities of both our President and our ex-President but I am convinced that an important principle is involved.—Yours, G. W. Parkinson (*Scarborough*).

ROBERT BURNS AND UNITARIANISM

By L. Baker-Short

IN this bi-centenary of year the birth of Robert Burns there have been several references in *The Inquirer* to the fact that his first biographer was a Unitarian, James Currie, M.D. Dr. Currie, son of a Church of Scotland minister, became a Unitarian through contact with the Rathbones and Roscoes while he was practising in Liverpool. The purpose of this article is to suggest that Burns' first biographer was a Unitarian because Burns himself was so heterodox and heretical theologically as to have been virtually an Arian Unitarian, although at the time there was no Scottish Unitarian movement to which he could have belonged. Dr. Williams' Library contains a series of 19th century printed addresses on Burns and his religion, mainly by Scottish Unitarian ministers, who all show his close affinity to Unitarian ideas. In all Unitarian histories which refer to Scotland, Burns' heterodoxy is mentioned, and his birthday is one of the days in Spears' "A Unitarian Calendar". In his "Unitarian Contribution to Social Life", R. V. Holt gives Burns as definitely a Unitarian. And in that orthodox religious periodical, "The British Weekly", for Feb. 11th, 1897, the reviewer of a new edition of the works of Burns says: "It might not be too much to say that both Burns and his father were Unitarians"! Indeed anyone who reads the poems and letters of Burns, can see that he was quite frank and open in his revolt against Calvinism and religious orthodoxy. The late G. D. Henderson, Professor of Ecclesiastical History in the University of Aberdeen, with whom I worked on these matters, did not deny these facts about Burns' heterodoxy. He was merely inclined to explain Burns' heresy as a perverse reaction to the Church of Scotland's criticism of Burns' personal conduct, and not as a deep-seated conviction.

*

But the evidence goes deeper than this. We know that in Ayrshire Burns' father was influenced by the "New Light" preachers who were often branded by their opponents as Socinians, the term by which at that time Unitarians were often known. Some of these "New Light" men were in touch with English Socinians and Arians. Furthermore Burns and his father possessed, read, and were much influenced by a powerful book by Arian Dr. John Taylor of Norwich and Warrington Academy. Taylor's "Scripture Doctrine of Original Sin" was such a strong attack upon the Calvinistic doctrines of Original Sin and the Salvation of the Elect, that a Scottish pamphlet describes a dream in which Dr. Taylor is seen "tossing upon the burning pillows of hell, and vainly supplicating mercy from the God he had blasphemed". Based upon these more liberal theological ideas Burns' father wrote a little "Manual of Religious Belief", which he used for the religious education of his children. Thus it was natural that the Burns family should have been regarded as heretics—as Socinians or Unitarians. Indeed in a letter to Dr. Moore, father of the famous Sir John Moore of Corunna, and son-in-law of John Simson, Divinity Professor of Glasgow, who was tried and condemned as a heretic by the Church of Scotland, Robert Burns writes of himself: "Polemical divinity about this time was putting the country half mad, and I . . . . . used a few years afterwards to puzzle Calvinism with so much heat and indiscretion, that I raised a hue and cry of heresy against me, which has not ceased to this hour". (1787.) In another letter Burns mentions the name of Unitarian Joseph Priestley, some of whose works he had probably read.

*

With such a heretical background it was not surprising that Burns should have expressed in letters and poems such strong sympathy for the Ayrshire heretics, the ministers Dr. M'Gill and Dr. Dalrymple, who were accused of heresy int he Church of Scotland. Dalrymple had had correspondence with English Socinians; and in Ayrshire at this time many orthodox ministers were preaching sermons attacking the spread of heresy, some of them directed personally against Burns. Consequently the English Unitarians at this time had high hopes that Unitarianism would find its way into the Church of Scotland through such men as M'Gill—as can be seen from the letters of Priestley and Lindsey.

Wallace, a 19th century editor of Burns, says that Burns "did not believe in the Confession of Faith, and probably regarded the prevailing theological and ecclesiastical system as a delusion". This is an understatement, for in many of his most famous poems Burns is roundly denouncing the harsh, unpleasant, bigoted and hypocritical aspects of the Calvinism of his day. The Holy Willies and the Unco Guid are now world-famous. In his poem, "Epistle from Esopus to Maria", Burns clearly states his heresy, and openly aligns himself with the condemned Scottish Unitarian minister, Fyshe Palmer, when he writes that "his (Burns') heresies in Church and State might well award him Muir and Palmer's fate".

Continued on Page 138

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 26, 1959

ABERDEEN, Unitarian Church, Shore Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street, Meeting House, 11, Mr. T. Dewyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. Kenneth Wright
ASTLEY, Unitarian Chapel, Manchester Road, 11, Rev. S. Spencer
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BELFAST (nr. Saintfield), Unitarian Church, 11, Rev. John Kelly
BELLINGHAM, Free Church, High Street, 11, Rev. F. Manginson
BIRKENHEAD, Unitarian Church, Backenhough Road, 6.30 (May 3) Mr. E. T. Williams
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. A. B. Downing
Mellar
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. G. W. Wilkinson
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Sherwell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON (Lees), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Unitarian Church, West Hill Road, 11, Mr. Wm. Lloyd
BRADFORD, Broadway Avenue, 3.15, Mr. Wm. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billups
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Mellar
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Randell Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Shuttle
BRISTOL, Oakfield Road, 11, Rev. A. H. Shuttle, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
CARDIFF, The Church of the Great Commission, Hamond Hill, 3, Mrs. Inga Hyde
CHATHAM, Unitarian Church, Royal Well, 11, Sunday School 11.15 and 6.30, Rev. John M. Quires
CHELTENHAM, Baynhall Unitarian Church, Royal Well, 11, Sunday School 11.15 and 6.30, Rev. John M. Quires
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. Eric H. Shaw, 6.30, Mr. L. Edwards
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
CHOWBENT, Great Meeting House, Hodylmead Road, 11 and 6.30, Rev. F. H. Mumford
CHOWBENT, Free Christian Church, Beech Street, 11 and 6.30, Supply
CHOWBENT, Unitarian Church—Hermitage Street, 11 and 6.30, Mrs. M. R. Dickie
CLAYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
CLEVEDON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DEVIZES, Old Meeting House, 10.45, Rev. Hardy Vevey
DONCASTER, Free Christian Church Hall Gate, 11, Mr. Trevor Jones, 6.30, Rev. Adie Towers
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitbourne
DUNDEE, Unitarian Church, 77 Commercial Road, 11, Rev. G. D. Fiddy
DUNDEE, Unitarian Church, Tarrytown, 11 and 6.30, Rev. Bruce Findlow
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Dr. F. D. Mever-Kellgel
EXETER, George's Chapel, South Street, 6.30, Rev. J. Harry Smith
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Dr. John Hill
GLASGOW, Hyndland Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOSSOP, Hyndland Street, 3, Rev. J. M. Quires
GLOUCESTER, Barton Street, 3, Rev. J. M. Quires
GUILDFORD, Ward Street Church, 11.15, Rev. R. Norton Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30 Rev. G. J. Price
HALIFAX, Northgate End, 10.45, Miss Phyllis Hodgin
HALIFAX, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
HASLEY, Great Meeting, Hilton Lane, 11 and 6, Rev. E. A. Davies
HEBDEN BRIDGE, Unitarian Church, Wardsley Road, 11, Rev. J. Marten Hall
HEREFORD, Five-Ashes Street, 3, Women's League Service
HIGHGATE, Free Christian Church, 6.30, Rev. Bernard Pyne
HULL, Park Street Church (Unitarian), 6.30, Rev. T. M. Wardle
KENDAL, Market Place, Unitarian Chapel, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. Albert Smith, 6.30, Mrs. F. Cotter
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Garland
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Rev. Maurice Reckitt
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemball
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Benilde Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kyle Morren
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Bowtell, 6.30, Mrs. S. R. Bowtell
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Bowtell
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Smart
LIVERPOOL, Upper Parliament Street Chapel, 6.30, Mr. John Wilson
LONDON, Bedford Square and Stamford Street Chapel, 6.30, Rev. Ralph E. Trueman
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Brixton, Prince Gardens Tavistock, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 6.30, Mr. Frank Lowe
LONDON, Golders Green, Hoop Lane, 11, Rev. W. Wadsworth, 6.30, Rev. K. C. Thatcher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Trueman
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dermod P. Mac
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Thatcher
LONDON, Hinde Street, 11 and 6.30, Rev. T. F. Dalton
LONDON, Hinde Street, 11 and 6.30, Rev. A. V. Fox
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. Dr. A. D. Belden
LONDON, Leytonstone, Lea Bridge Road, Kenworthy Gospel, 6.30, Rev. R. Taylor
LONDON, Leytonstone, Lea Bridge Road, 6.30, Rev. Dr. A. D. Belden
LONDON, Mansfield Street Church, Bethnal Green, 6.30, Rev. Dr. A. D. Belden
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lowe
LONDON, Richmond, West Hill Lane, Unitarian Church, 11.30, Children's Church, 6.30, Miss E. M. Simmons
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Chanonry Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MANCHESTER, Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. Cotter
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. Maurice Bonner, 6.30, Supply
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warling
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Wm. McMillan
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (May 3), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Bunchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 2.30 and 6, Rev. E. Sherwell Price
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. Tudor
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11, Mr. A. W. Jones, 6.30, Rev. Dudley Richards
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. Benton
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. R. J. Pritchard
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. E. H. Kerkby
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. W. Dunkle
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stubbs
PRESTON, Unitarian Chapel, Church Street 6.30, Rev. W. Stephenson
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lostock, 3, Rev. R. J. Pritchard
ROCHDALE, Blackwater Street, 10.30, Rev. P. W. Bart, 6, Rev. Maurice Bonner
ROTHERHAM, Church of our Father, 10.45, Supply), 6.30, Rev. E. Phillips
SALE, Ashfield Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mr. S. Shepherd
SHEFFIELD, Fulwood Old Chapel, 11, Rev. E. Phillips
SHEFFIELD, Unity Church, Cranbrooke Road, 11, Rev. G. S. Whitby, 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11, Rev. F. Sewell, 6.30, Rev. G. Stanley Whited
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. Lewis, 6.30, Mr. G. J. Evans
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. P. J. Pitman
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Dr. Dorothy Tarrant
SOUTHEND-ON-SEA, Darnley Road, 6.30, Dr. Dorothy Tarrant
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Mr. L. E. Lloyd
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, Pentrard Free Christian Meeting House, 11, Rev. L. Baker Short
SWINTON, Swinton Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Mellar
TEWTHORPE, Old Meeting House, Ashfield Road, 6.30, Rev. G. Kirkby
THORNBURY, Unitarian Church, 10.45 and 6, Pastor Denys Smith
THORNBURY, Unitarian Church, Monteagle Road, 11 and 6.30, Rev. Charles Easton
THORNBURY, Unity Church, Monteagle Road, 6, Rev. S. Spencer
THORNBURY, Compre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Ean Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month) Rev. Arthur Peacock
WALLASEY, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Supply
WALLASEY, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Margaret Jamieson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Service, 6.30
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Unitarian Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. Ensworth, Manse Telephone LR 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jolley
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewitt

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilde
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CAPE TOWN, Hout Street, 11, Sunday School: 7 Service, Rev. Maurice C. Reuter

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Continued from Page 134

But in several of his letters Burns states his heretical religious beliefs in a positive form. To Clarinda in 1788: "I . . . will lay before you the outline of my belief. He who is our Author and Preserver, and will one day be our Judge, must be (not for his sake in the way of duty, but from the native impulse of our hearts), the object of our reverential awe and grateful adoration: He is Almighty and all-bounteous, we are weak and dependent: hence prayer and every other sort of devotion. "He is not willing that any should perish, but that all should come to everlasting life"; consequently it must be in everyone's power to embrace his offer of "everlasting life"; otherwise he could not, in justice, condemn those who did not. A mind pervaded, actuated, and governed by purity, truth and charity, though it does not merit heaven, yet it is an absolute necessary prerequisite, without which heaven can neither be obtained nor enjoyed: and, by divine promise, such a mind shall never fail of attaining "everlasting life"; hence the impure, the deceiving, and the uncharitable extrude themselves from eternal bliss, by their unfitness for enjoying it. The Supreme Being has put the immediate administration of all this, for wise and good ends known to himself, into the hands of Jesus Christ, a great personage, whose relation to him we cannot comprehend, but whose relation to us is a guide and Saviour; and who, except for our own obstinancy and misconduct, will bring us all, through various ways, and by various means, to bliss at last. These are my tenets . . .; and which I think cannot be well disputed. My creed is pretty nearly expressed in the last clause of Jamie Dean's grace, an honest weaver in Ayrshire—"Lord, grant that we may lead a gude life; for a gude life maks a gude end, at least it helps well!"

There is indeed strong reason for considering Robert Burns an 18th century type of Christian Unitarian or Arian—a fact which does not seem to have been mentioned in this bi-centenary year of his birth. And although Unitarianism did not succeed in establishing itself in the Church of Scotland, there can be little doubt that the Scottish heretical tendencies and the popular appeal of Burns' poetical attacks on the harshness and bigotry of the older Calvinism, helped to modify that Calvinism in the direction of a greater stress on the Love instead of the Judgement of God, and towards the idea of Universal Salvation—both matters which were very much proclaimed by the Christian Unitarianism of that time.

From Business To The Ministry—A Forthcoming London Induction

An induction of much interest to the London District will take place at Lewisham on May 9th at 3 p.m. Dr. Jeremy Goring, a grandson of the late Mr. J. T. Bibby, is entering the Unitarian ministry, and his first charge as a full-time minister will be at Lewisham. Mrs. Rosemary Goring, a daughter of Mr. A. L. Blake of Somerset (who will be the next President of the General Assembly) also belongs to a well-known Unitarian family. Both are graduates of Cambridge University. Dr. Goring enters the ministry from business and his entry says much for the call and strength of the ministry.

LONDON DOMESTIC MISSION SOCIETY

ANNUAL MEETING

at

28 BELL STREET, EDGWARE ROAD, N.W.1

MONDAY, 27th APRIL, 1959

at 7.30 p.m.

Addresses by

Rev. ARTHUR W. VALLANCE, B.A.,

President of the General Assembly of Unitarian and Free Christian Churches

and

Councillor the Rev. WALTER M. LONG

Minister and Missionary at Bell Street

It is hoped as many subscribers and friends as possible will show their sympathy and support by being present.

Refreshments will be served at 7.0 p.m.

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